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BOSTON AND PORTLAND, WEDNESDAY, APRIL 5, 1848.

## THE LOVE OF LATER YEARS.

BY BERNARD BARTON.

They err who deem Love's brightest hour in blooming youth is known; Its purest, tenderest, holiest power, in after life is shown, When passions, chastened and subdued, to riper years are given.

And earth and earthly things are viewed in light that breaks from heaven.

It is not in the flush of youth, or days of cloudless mirth; We feel the tenderness and truth of Love's devoted worth; Little then is like a tranquil stream which flows in sunshine bright.

And objects mirrored in it seem to share its sparkling light.

"Tis when the howling winds arise, and life is like the ocean,

Whose mountain billows brave the skies, lashed by the storm's commotion?

When lightning cleaves the murky cloud, and thunder bolts descend on us,

"Tis then we feel our spirits bowed by loneliness around us.

Or 'tis to the ocean's sight, the beacon's twinkling ray,

Surpasses for the lustre bright of summer's cloudless day,

Even such, to tried and wounded hearts, in manhood's darker years,

The gentle light true love imparts 'mid sorrows, cares and tears.

Its beams on minds of joy bereft, their freshening brightness bring.

And shows that life has somewhat left to which their hopes may cling;

It steals upon the sick at heart, the desolate in soul,

To bid their doubts and fears depart, and point a brighter goal.

If such be Love's triumphant power o'er spirit's touched by time,

Oh! who shall doubt its loveliest hour of happiness sub lime?

Is youth 'tis like the meteor's gleam which dazzles and sweeps by;

In after life, its splendors seem linked with eternity!

## DR. BANGS' ADDRESS

At the opening of the new Missionary Rooms, New York.

I congratulate the Board of Managers and the society on the completion of this room, so well adapted to their own accommodation and other purposes of the society. The present prosperous state of the Missionary Society of the Methodist Episcopal Church, the extended sphere of its operations, the increase of its funds, the regular and systematic manner of conducting its affairs, together with the commendous room in which we are now assembled, may lead us not unprofitably to contrast our present advantages with its small beginnings, and the comparatively inefficient manner in which it carried on its operations. There are but few present—and they are the more valuable on that account—who were associated with us at the commencement of our operations; but these bear witness to the truth of what I assert, while I make a few remarks respecting the origin of the society and the commencement of its labors.

It originated at a meeting of the preachers stationed in the city of New York, and the Book Agents, in the year 1819. At this time the following named preachers were present, namely, the Rev. Messrs. Freeborn Garrettson, Joshua Soule, Samuel Merwin, Nathan Bangs, Laban Clarke, Thomas Mason, Seth Crowell, Samuel Howe, and Thomas Thorp. At this meeting the Rev. Laban Clark presented a resolution in favor of forming a B. and M. Society of the Methodist Episcopal Church. After a free interchange of thoughts on the subject, the resolution was adopted; and Freeborn Garrettson, Laban Clarke, and Nathan Bangs, were appointed a committee to prepare a constitution, to be submitted at a subsequent meeting of the above mentioned preachers. This committee, when met, agreed that each member should draft a constitution, and at a subsequent meeting the one should be adopted which might appear the most suitable. On comparing these drafts, the one prepared by your present speaker was accepted; and at a full meeting of the preachers before mentioned, after undergoing some verbal alterations, was unanimously concurred in, and ordered to be submitted at a public meeting of all the members and friends of the church who might choose to attend the call, in the Forsyth Street Church, on the evening of April 5, 1819. This was accordingly done, when your speaker was called to the chair.— Addresses were delivered by the Chairman, by Freeborn Garrettson, Joshua Soule, and some others; when, on motion of Joshua Soule, seconded by Freeborn Garrettson, the constitution which had been prepared was adopted. After receiving subscribers to the constitution, the following officers and managers were elected:—

Rev. Bishop M'Kendree, President.

Rev. Bishop George, First Vice-President.

Rev. Bishop Roberts, Second Vice-President.

Rev. N. Bangs, Third Vice-President.

Mr. Francis Hall, Clerk.

Mr. Daniel Ayers, Recording Secretary.

Rev. Thomas Mason, Cor. Secretary.

Rev. Joshua Soule, Treasurer.

Managers.—Joseph Smith, Robert Mathison, Joseph Sandford, George Suckley, Samuel L. Waldo, Stephen Dando, Samuel B. Harper, Lancaster S. Burling, William Duvall, Paul Hick, John Westfield, Thomas Roby, Benjamin Dibrow, James B. Gastigne, William A. Merwin, Philip J. Arcularius, James B. Oakley, George Caines, Dr. Seaman, Dr. Gregory, John Boyd, M. H. Smith, Nathaniel Jarvis, Robert Snow, Andrew Mercein, Joseph Moser, John Paradise, William Myers, William B. Skidmore, Nicholas Schureman, James Woods, Abraham Paul.

I cannot but reflect here, that of these forty persons only seventeen are now living, namely, four of the officers and thirteen of the managers; only five of the latter are members of the present board, namely, Messrs. Hall, Burling, Dando, Skidmore, and Oakley.

Of the dead, I trust I may say they have gone to their reward in heaven. May their successors fill up their places with equal fidelity and usefulness!

At the first meeting of the Board of Managers, which was held in a school room in Forsyth Street, an address, prepared by your speaker, directed to the members and friends of the church throughout the United States, with a view to engage their co-operation in the work in which we had commenced—and likewise a circular, addressed to the several Annual Conferences—were approved and ordered to be printed and circulated both in pamphlet form and in the Methodist Magazine. And it was no small gratification to find, very soon, that our proceedings had been approved by the Baltimore, Virginia, New York, and New England Conferences, all of which passed resolutions recommending the society to the patronage and support of the people of their charge.

The first auxiliary was the Female Missionary Society of New York, which was organized in July, 1819; and it has gone steadily on in its work of benevolence from that day to this. Other auxiliaries soon followed; so that in a short time all the Annual Conferences became auxiliary, assisted by branches in different directions.

About the time this society was established in the city of New York, the Missionary Society within the bounds of the Philadelphia Conference was formed; and though it has never resolved it expedient to become auxiliary to this society, it has exerted itself nobly in the grand cause, appropriating its funds for the promotion of the same benevolent objects; and we therefore hail it as a co-operative and effective agency in the missionary work.

It must not be thought, however, that this work went on without opposition. Some, whose piety was unquestionable, looked on with cold indifference; while others opposed it, as being an innovation upon Methodism, and calculated to cripple the energies of the itinerancy. I remember perfectly well, when the constitution was submitted to the General Conference in 1820, an influential member denounced it as a radical measure, originating with the North, calculated to act injuriously upon the institutions of the church, and to impede its career of usefulness.

I merely mention these things to show how the most benevolent efforts may be misinterpreted, their objects maligned, and the actions of wise and good men misunderstood, even by those of whose integrity we have no reason to doubt. These things, however, so far from damping the zeal of friends, only tended to excite it to greater ardor, until finally all objections and all these obstacles were silenced and overcome.

I have already alluded to the feebleness of its commencement. Notwithstanding its favorable reception generally, at its first anniversary, in 1820, the amount which had been received was only \$823 04; and the amount expended, \$85 76. The next year there were reported \$2,328 76; and expended, \$407 87. Indeed, it seemed to be more difficult to expend than to collect, though the collections were sufficiently small. So difficult was it to diffuse the missionary spirit among preachers and people, that our bishops seemed afraid to select and appoint missionaries, and to draw on the treasury, lest they should trespass upon the funds of the church. So that from the time of its organization to the year 1832, a balance in the treasury was reported each year, though the greatest amount for any one year was but \$14,176 11. From that time, however, (which was the year of the Liberia Mission commenced,) it has gradually increased in its resources; enlarged the boundaries of its operations, by taking in new fields of missionary labor, until, in 1839, its available funds amounted to \$135,521 94, and in 1840 there were expended \$146,498 58; which, I believe, are the largest sums raised and expended in any one year.

It is not practicable, in this short address, to enter into a minute detail of all the missionary stations, both domestic and foreign—among the aborigines of our forests—the slaves of the South and South-west—in Africa and in South America—as well as in the Oregon Territory; nor have I the means, at present, of ascertaining the exact number of souls which have been brought into the fold of Christ by this instrumentality; but I think I can speak within the limits of truth when I say that more than sixty thousand souls have been brought to the knowledge of the truth by the labors of our missionaries. Indeed, several Annual Conferences have been brought into existence, in the new countries in the western States, on territories which were first occupied by the missionaries of this society; and in one of the oldest towns in Massachusetts, namely, in Worcester, we had no society until 1834, when it was entered by the Rev. George Pickering, under the auspices of this society; and such were the blessed effects of his labors, that it has once been the seat of the New England Conference, and numbers now two hundred and ninety-five members; and I perceive from the Minutes, that the New England Conference is to be held in the same town the present year.

Such, indeed, have been the blessed effects of the efforts of this society in spreading the gospel of the Son of God, and I think I may say in truth, without intending to disparage in the least degree others of a similar character, that it has exceeded all other missionary societies, whether in Europe or America, in proportion to the time it has existed, in bringing sinners from darkness to light, and from the power of Satan to God.

Having thus given this brief outline of the origin, labors, and success of this society, permit me to make a few remarks, on the advantages of the present age for spreading the gospel of Jesus Christ among the nations of the earth, by means of missionary labors. I presume to say that there never has been a time so favorable for evangelizing the world as the present. Though wickedness is prevalent, and idolatry spreads its gloomy wing over a great portion of the earth, yet God has so chained Satan, and caused "the earth to help the woman," that nearly all external barriers to the entrance of the missionary are removed out of the way; violent opposition has well nigh ceased, and those persecutions with which Christianity has been assailed in former days are no longer suffered. Look at any former period of the world, and see if you can behold any age in its history when circumstances were favorable for the spread of evangelical truth ever existed. In respect to the antediluvian world, its wickedness had become so great, that less than one thousand seven hundred years after the creation, they were all, with the exception of eight persons, destroyed by a flood. Look at Abraham, to whom the true God made himself known, and his descendants, the people of Israel: how few feared God and wrought righteousness! And even after their settlement in the land of Canaan, the erection of their temple, and the establishment of their worship; though God had made himself known to them by the most stupendous miracles, by prophets and priests; yet how few of them either feared God or gave glory to his name! How often did they relapse into idolatry, and disgrace themselves by the most obscene wickedness, while all the surrounding nations were wholly given to idolatry! Look at the state of the world when our Lord came. I need not dwell upon this period, as its wickedness in general is known and read of all men. And though the gospel, after his resurrection, took a very rapid and general spread; yet what opposition and persecution, even unto bonds and death, did its advocates endure! Look at the most favorable state of the Christian world before the dark ages commenced, even when Constantine the Great, the first Christian emperor, was elevated to the throne of the Caesars. This has been considered by some as the time when the New Jerusalem came down out of heaven to dwell among men; but I am rather of the opinion of Wesley, who

believed that it was the time when the smoke issued from the bottomless pit, and obscured the peculiar glories of the gospel, hiding the truth in a cloud of thick darkness. Look at the state of the world at the time of the Reformation. Though the great proportion of the European world was then nominally Christian, yet what opposition did Luther, Zwingli, Calvin, Cranmer, Knox, and their coadjutors, meet with from the enemies of God and man!

Let us come nearer home. View the state of the world at the time that Wesley arose. In regard to pure and undefiled religion, it was scarcely known, as may be demonstrated from the opposition which he had to contend.

Now compare the present state with either of the before mentioned periods, or with any other which you may select from the page of history, and you will not ask, "What is the cause that the former days were better than these?" for these days are incomparably better, in every respect, for the political and civil freedom, for the means and capabilities of human happiness, for acquisition of knowledge, for scientific and artistic improvement, and, above all, for the facilities of spreading the gospel of God our Savior—to which all the other means of improvement, by a wise use of these providential indications, may be made both subordinate and subservient.

Look for a moment at the present state of the world. Where is there a spot—except, indeed, where the Romanish Church is predominant—where the feet of the Protestant missionary may not tread? Already the missionaries of the cross have gone to Africa, to the different countries of Asia, to the islands of the sea, to the aborigines of our own country—in all which places God has signally crowned their labors with success, in the awakening and conversion of souls; and the time is not far distant, I humbly trust, when "shout shall go up to God, 'The kingdoms of this world have become the kingdoms of our Lord and of his Christ.'

Among other favorable indications of the age, on which this is founded, one among the most encouraging is the revival of experimental and practical religion among all denominations of Protestants. Time was, and that not long since, when pure and undefiled religion—the having the love of God shed abroad in the heart, the witness and fruits of the Holy Spirit—were ridiculed, even from Protestant pulpits, as fanaticism, or the effects of a heated imagination. Now almost all orders of Christians are compelled to advocate these doctrines, whether they heartily believe and experience them or not, even to save their own reputation as Christian ministers. Such has been the force of truth upon the understandings and consciences of the people! This has led to a union of effort among the several evangelical denominations, to speed on the car of the gospel of the Son of God.—And when they shall all rise up in the strength of the Lord, harness themselves for the work, and united enter the field of evangelical labor, in the name of the Lord of hosts, the enemy will quail before them, and sinners shall be converted by thousands; the Jews shall be restored, and the fulness of the Gentiles brought in; and the people shall shout unto God, with a voice of triumph," crying, "Hallelujah! the Lord God omnipotent reigneth."

May this society so conduct itself, so manage its affairs, be so thoroughly imbued with the missionary spirit as to actuated by love and union, and go forward with that spirit of perseverance and energy, that it may have its full share in the glory of "conquering the world to our God and his Christ."

For the Herald and Journal.

## SUPPORTING THE GOSPEL.

A THANKSGIVING SERMON, BY REV. J. EATON.

I. Cor. ix. 14. Even so hath the Lord ordained that they who preach the gospel, should live of the gospel.

The gospel is God's plan of saving sinners; it differs from all other plans, in many particulars; it is all of the free, unmerited grace of God, by which we are saved. "God so loved the world, that he gave his Son, that whosoever believeth on him should not perish but have everlasting life. By grace ye are saved through faith that not of yourselves; it is the gift of God." God gives his Son, his Son redeems, buys back lost man, gives him grace to repent, believe and obey the gospel. Men may use or abuse this grace as they will, God holds them accountable for it. If they improve this grace with all the privileges of the gospel, salvation full and final will be theirs, if not they will be lost for this reason, because they would not be saved.

You explain again, faith is a sure trust and confidence that God hath and will forgive my sins. Many backsliders believe that God hath pardoned them. That God will pardon the sins that I shall hereafter commit, is no part of faith.

How we obtain faith you say, is "plain." It is the gift of God. But God does not give it to half-awakened souls; but to such as despair of mercy in any other way and plead for mercy through Jesus, the sinner's only hope."

But as faith is the thing desirable in this pleading, why not ask for it? Why plead for one to obtain faith, would not the Bible give us some plain direction or instance in point?

I defer observations on a few points, till next.

Also, on a glorious work of God in New London and vicinity, in 1824, of which you bring me a very good report. As I was present previous to your visit, at the time, and with you all the Conference year, I owe it to truth to be heard on that subject.

In the meantime, if any are not clear in relation to faith, let them read St. Paul's directions to the jailor, and what the Scriptures say generally on the subject. And if they wish for further illustration, let them read the lives of Carvosso, Bramwell, and Benjamin Abbott.

Yours affectionately,

Each person should know for himself or herself, what is duty. God has given his "Spirit to every man to profit withal," while he "worketh all in all" for the creature's good and his own glory.

Every Christian should "try the spirits" which are moving upon his heart, and yield to that and that alone which harmonizes the most closely with the teachings of God's word, his Providence, and his own best judgment, never permitting his feelings to have any control; and in addition to this, he should offer the prayer of faith for Divine guidance. Whatever any one may be led to do under such a combination of light as here mentioned, I believe will be for the glory of God and the best good of souls.

B. S.

March 20th, 1848.

## FOR THE HERALD AND JOURNAL.

### THE PROPERTY QUESTION.

"Therefore all things whatsoever ye that men should do to you, do ye even so unto them, for this is the law and the prophets."

I propose to settle with the South, in relation to the property of the Book Concern, upon the principles of our Lord Jesus Christ, as laid down in the text at the head of this article. In view of what the M. E. Church, South, has done to build up the Book Concern, and the action of the last General Conference, in their separation, whether that action was right or wrong, who should be the South has no claim, in moral justice, for any part of the Church Property. Let us say to the M. E. Church, South, as there is an obstruction in the restrictive rules, to the dividing the Church Property, please present your claims upon the South; for the arrows that turn aside from you are ranking in our flesh;" others, having the seeds of direful passions—envy, hatred, malice, uncleanness—say sadly, "O, bridle your passions, or they will tear us asunder like wild horses!" Then it shall be seen, that if the fathers will eat sour grapes, the children's teeth shall be set on edge; that many a mother is responsible for the pride, the vanity, the lust of her sons; and I believe we shall stand better before the Christian world, and better in the day of judgment.

### A MEMBER OF THE PROV. CONF.

\* Doctor Capers presented a bill against the Book Concern, at the last General Conference, sum two hundred dollars, founded upon moral justice. The General Conference ordered the agents to pay it.

### BLINDNESS—IMPORTANT VIEWS.

Blindness, or strong constitutional tendency to it, is often hereditary.

Men violate the natural laws; they "go out of the way" of nature. Nature would bring them back; she sends outward ailments as signs of inward infirmities; this not being enough, she says, I will visit these infirmities upon your children to the third and fourth generation; if ye will not mind for your own sakes, ye shall for theirs.

I believe that a general knowledge of the existence of this stern and inexorable law will do more to diminish the number of infirmities with which the human race is afflicted than anything else can do, and I shall therefore dwell still longer upon it in reference to the blind.

The experience of many years, an acquaintance with several hundreds of blind persons, and much personal inquiry, have convinced me that when children are born blind, or when they become blind early in life, in consequence of diseases which do not usually destroy the sight, the predisposing cause can be traced to the progenitors in almost all cases. Moreover, I believe that, where the predisposing cause cannot be so traced, it is only in consequence of our ignorance and not because there are exceptions to the rule.

When the parents or relatives of blind children are questioned in a way that seems to imply the suspicion of the existence of some hereditary cause of the infirmity, they at first deny the possibility of such

## METHODISM IN SPENCER, MASS.

As Methodism is moving gloriously forward, the friends of Zion are often cheered with the intelligence of the formation of societies previously unknown in the annals of our Church. As those societies are not only located in different places, but are commenced and continued under a variety of circumstances, we have often thought that a brief notice of the society published to the world might merely gratify a general curiosity in the Methodist community, but would be productive of much good. It is well known that some societies in an exceedingly feeble state have received, by request, their first preacher from Conference, and without the means have erected a church, become embarrassed, and then suffered and groaned beneath a burden unnecessarily assumed. Others have been weak when they received their first preacher; but their movements have been judicious, their piety deep, and they have soon become strong; and a few, like the fabled Hercules, even in infancy have been strong and powerful. As present appearances indicate that this society in future will rank among the largest members of the Methodist family which shall long live the world, I send a sketch of its history for publication.

Spencer is situated about twelve miles west of Worcester, and with some adjoining towns is on the highest land in the county. The winters are consequently rather severe, and some physical strength is requisite to stand unmoved amid the howlings of old Boreas. But when the soft breezes of spring sweep over these hills, the forests echo with the feathered songsters' sweet notes. In summer, both hills and vales are covered with a carpet of richest green, decorated with flowers of almost every hue; and in autumn, Ceres might smile to see the fields waving with yellow grain.

Those persons who make this a permanent or transient place of residence, if not predisposed to consumption, realize that the purity of the atmosphere and other causes are beneficial to health. Why consumption carries so many to the grave, is a mystery which physicians are unable to explain.

It was not till the Mæcenas of this hill, that a Methodist minister came to preach within the limits of this town. The call was heard by Bro. E. Otis, then on Brookfield Circuit, and with the two spirit of an "Ambassador for Christ," he cheerfully obeyed; and on the 30th of December, 1829, a respectable congregation assembled to hear from one belonging to a sect which then, in this region, was "everywhere spoken against." He continued to preach in this town till the next Annual Conference, when Dr. D. S. King was stationed on Leicester Mission. He frequently preached in the place, and his labors were much blessed. In September, he formed the first class. In 1831, brothers H. Moulton and J. Knight were appointed Brookfield and Leicester Circuit. They procured an old unoccupied house, about two miles from the centre of the town, where preaching and prayer meetings were held alternately on the Sabbath. The Lord blessed their labors, and before the close of the year between thirty and forty belonged to the class. These brethren were removed at the next Conference. The society, though very small, sustained preaching nearly two years longer, and were favored with the labors of Bro. E. F. Newell, J. Haven, W. Woolcott, S. W.Coggeshall, S. Davis, and B. M. Walker.

The history of our Church shows that when Methodists have fairly entered the field, they have seldom left it; yet in consequence of the removal of members from town, and some other causes, early in 1834 the old house where sinners had been converted to God, was vacated, and for seven long years, on the holy Sabbath, a Methodist minister seldom entered the town. During that period, Bro. E. F. Newell, O. Robbins, S. Heath, M. P. Alderman, W. Gordon, A. Taylor, and J. Shepard, were stationed in the vicinity, and occupied the old house, and ministered the class, and preached in the next places that could be found. Year after year passed away, and the class was reduced by removals, apostasy and death, to about three or four members, and the most sanguine supposed that the day was far in the distance when a Methodist society would be established in Spencer. The hour was dark; but it was the darkness which preceded the dawn of a coming day. In January, 1841, some gentlemen from Worcester purchased some water-privileges and cotton factories in the centre of the town. They, with their families, were all Methodists in sentiment, and nearly all members of the church. Though "the cares of the world" were numerous in connection with becoming established in business in a new place, yet with an interest for the cause of Christ, and a desire to find a place for worshipping, a Methodist elder, Bro. J. M. F. Farnham, the first Sabbath after the arrival of their families, with a respectable number of the citizens of the place assembled again in Spencer on the Sabbath, to listen to the instruction of a Methodist minister. A class was immediately formed by brother M. L. Scudder of Worcester, called "class No. 12 of the Worcester Church," and brother D. Bradbury, a local preacher, was engaged to preach regularly on the Sabbath once in two weeks. He faithfully discharged his duties for about 15 months; brother Scudder also frequently visited the place during the week, and occasionally on the Sabbath, and preached the word with power. In 1842 the brethren believing that the time had arrived when the interests of Zion required that a minister should be with them, reluctantly requested a brother from Conference, Bro. J. M. F. Farnham, appointed, and has been succeeded by J. Shepherd, G. W. Bissell and L. Boylston. All these brethren have seen sinners converted to God, but the most powerful revival was in the winter of 1843-4, when there was a most valuable accession to the church. The Lord having given great prosperity, and they being well able to erect a house of worship without embarrassment, (having for six years met in the town hall), in the spring of 1847, a subscription paper was drawn, and a few days between three and four thousand dollars were subscribed. A piece of land was purchased in the right place, and in October a beautiful building was erected on it, and above ground was completed (excepting one room), without a single accident—and from the commencement to its completion, the most perfect harmony prevailed between the building committee, the contractor and all concerned. The superior judgment and taste manifested in the selection of so eligible a site, and the construction and beautiful finish of the house, has been acknowledged by all who have examined it. The ladies also evinced their liberality and good taste in furnishing the carpeting, also for the pulpit and altar, the Bible sofa, lamps, chairs, table, &c. &c. The house was dedicated October 20th and was filled to overflowing. The cost of the building, including the land, which was most excellent, and that the consequence is the index of the heart, that crowded assembly were deeply interested in all the exercises, and doubtless greatly profited. The expense of the church was \$4500. The pews sold well at the auction, and nearly all recently unoccupied spaces near the door have been filled with six additional short pews. On the Sabbath the house is well filled with an interesting; an attentive congregation, the Sabbath School has seldom been larger than during the past winter, and the love of God generally prevails. Our social meetings have been well attended, and very interesting; and though we have not been able to have a powerful revival, yet we have from time to time been cheered by the first notes of praise from the lips of young converts. For the encouragement of weaker societies, I will state that this society has not attained its present strength without realizing the amount of opposition which has been used where the prejudices of many have been strong, and the knowledge of Methodism limited. As Methodist ministers have entered such fields in obedience to the command of our Great Head, the church instead of being weak and timid, and other peculiarities of their local arguments, they have frequently been assailed by the tombs of the slanderer, representing them as being "illiterate and fanatical," as preaching "dreadful heresies," as being supported from an "enormous fund," as possessing such power that "at their pleasure they can expel any member of their respective charges without any form of trial; and yet that they are the subjects of Bishops who are "perfect desots, and all the church's parsons," &c., &c.—Sons, who, in their great ignorance, swallow such culanies as delusions, novelties, and the like, easily in injurious. Immediately they are enveloped in a dense fog of prejudice, and though formal professors may be aroused from their slumbers and come up boldly to the help of the Lord against the mighty, though backsliders with penitential tears may return to the insulted Saviour; though sinners of every grade may be converted to God, and the happy countenances of the saints be seen; yet, at the same time, there is constantly extending. Indulge our obstinacy then, dear brethren, we are on the right track.

The brethren of Cincinnati seem to be moving with great energy for a German Methodist Episcopal Church in that city, to be composed of Reformed Roman Catholics—a centre of systematic measures to reclaim papists. God speed them!

and Christian ministers of different sects dwell together in sweetest harmony.

I need only to refer to the protracted controversy between Rev. James Porter and Rev. Levi Packard, published in the "Herald" and the "Puritan," concerning the affairs of this flourishing church, to show what has been. In regard to the present, I can say that here the cloud is evidently broken, and many no longer remain beneath its dreadful shade; but even over the mind of some professing Christians, in undiminished darkness the broken fragments linger still.

May this church humble themselves before God in view of the great work he has wrought; then he who has led them forward in the storm as well as in the calm, will continue to direct; and he who has imparted strength to weakness will cheerfully impart new strength, and never forsake them till they die. LUMAN BOYDEN.

Spencer, March 15, 1848.

**Herald and Journal.**

WEDNESDAY, APRIL 5, 1848.

THE FRENCH REVOLUTION.

We give ample details of the last information from Europe. The steamer arrived the next day after our last number went to press, and most of our readers have doubtless read the news, but there are others who depend upon the Herald alone for it.

The best hopes of the friends of liberty on this side the waters, have thus far been met by the movement. The vigor with which it was pushed forward, and especially the prompt return of the people to quiet and their wonted pursuits, have afforded most satisfactory grounds of hope for the security of the nation.

The effect of this revolution on Europe, generally, thus far surpasses our expectations. The news breaks off in *medias res*, but is sufficient to show that all Europe feels the sensation. Switzerland exults; Italy shouts across the Alps to the reformers; Belgium (though ruled by a son-in-law of Louis Philippe) hastens to make the best of it by acknowledging the "General Act" of the Legislature

and Methodical in its legal character as any church in the city. The burden of building this house has fallen heavily upon some of our friends, but they have borne it without soliciting a farthing from abroad, even from our city neighbors. The rents on the unsold property now pay about double the amount of the interest on the debt remaining upon the house, and the income will doubtless increase, while the amount of the actual debt will continue to decrease, until in a few years the debt will be removed without selling any more pews, leaving a handsome income. On the whole, I think I am justified in saying that the house is secure to the church and free from embarrassment.

The prisoner is only 28 years of age; gentle in appearance, of a mild and rather interesting countenance. He is one of the last probably that would be selected from a crowd, as a *murderer*.

He appeared remarkably cool and collected during his protracted trial, occasionally smiling, when anything occurred calculated to excite a smile, though marks of trouble were evident upon his countenance.

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At



From the Democratic Review.  
MINISTERING ANGELS.

BY EMILY E. CHURBUCK.

Mother, has the dove that nested  
Lovingly upon thy breast,  
Folded up its little pinion,  
And in darkness gone to rest?  
Nay, the grave is dark and dreary,  
But the lost one is not there;  
How'st thou not its gentle whisper,  
floating on the ambient air?  
It is near thee, gentle mother,  
Near thee, at the evening hour;  
Its soft kiss is in the zephyr,  
It looks up from every flower.  
And when Night's dark shadow fleeing,  
Low thou bendest thee in prayer,  
And thy heart feels nearest Heaven,  
Then thus angel bade is there.

Maiden, has thy noble brother,  
On whose manly form thine eyes  
Loved full in pride to linger,  
On whose heart thou couldst rely,  
Though all other hearts deceived thee,  
All proved hollow, earth grew drear;  
Hid thee from the cold world's sneer—  
Has he left thee here to struggle,  
All maimed on thy way?  
May he still can guide and guard thee,  
Still thy faltering steps can stay;  
Then when danger hovers o'er thee,  
He than danger is more near,  
When in grief thou'st none to pity,  
He, the sainted, marks each tear.

Lover, is the light extinguished,  
Of the gem that in thy heart  
Hidden deeply, to thy being  
All its sunshine could impart?  
Look above! 'tis burning brighter  
Than the very stars in heaven;  
And to light thy dangerous pathway,  
All its new-found glory's given.  
With the sons of earth commingling,  
Thou the lover mayst forget;  
Bright eyes flashing, tresses waving,  
May have power to win thee yet;  
But 'tis then that guardian spirit  
Oft will whisper in thine ear,  
And in silence, and at midnight,  
Thou wilt know she hovers near.

Orphan, thou most sorely stricken  
Of the mourners thronging earth,  
Clouds full veil thy brightened sunshine,  
Sadness mingles with thy mirth.

Yet, although that gentle bosom,  
Which has pillow'd off thy head,  
Now is cold, thy mother's spirit  
Cannot rest among the dead.

Still her watchful eye is o'er thee,  
Through the day, and still at night;  
Here's the eye that guards thy slumber,  
Making thy young dreams so bright,  
O! the friends, the friends we've cherished,  
How we weep to see them die—

All unthinking they're the angels  
That will guide us to the sky!

## LADIES.

## FEMALE CHARACTER AND ITS INFLUENCE.

An Address delivered before the "Female Benevolent Society of the Methodist Episcopal Church," Dorchester, Mass., March 8, 1845, by Mrs. T. W. Tucker. Published by vote of the Society.

[Concluded from last week.]

Woman, though precluded by the laws of equity and propriety from taking a conspicuous part in the sterner duties properly allotted to man, yet has an important part assigned her to act in the grand drama of human life, quite sufficient to call forth all her slumbering energies and brightest talents. And though she is styled the "weaker vessel," her influence in the cause of good, or evil, is powerful, and I had almost said unbound in civil and domestic society.

I lately noticed a remark made by some popular writer, that "women have a fibre more in the heart, and a cell less in the brain than men." Allowing this to be true, that she has less judgment, it is equally so that she has more heart and feeling; and this superior sensibility, inherent in her nature, directed in a right channel, eminently qualifies her for varied and extensive usefulness. By enabling her to impart those sympathies to her fellow beings which alleviates the sorrows of this evanescent life, and I should think constitutes the sovereign charm of woman's power, and woman's influence.

Actions springing from the heart are the legates of truth, whose diploma is legible to the most stupid. As a friend, a sister, a daughter, and especially as a wife and mother, woman's influence is capable of shining forth in its highest fulgence and glory. She has no need of dealing in false or spurious coin, of which we sometimes meet with a sample—a simpering, affected sensibility, to enhance her feminine attractions—for it is easily detected by every good judge of genuine metals, and in the end will bring more sorrow than profit. Many men, who have arisen to shed a glory upon our earth, like the brightest constellations in the heavens, and have shone as stars of the first magnitude in the Cabinet, in the field, and in the sacred desk, have attributed their earliest impressions and subsequent honorable career to the instructions and admonitions of a judicious mother. Of this number ought to be reckoned the Hon. John Quincy Adams, the late, and now lamented ex-President of the United States. While his father was called to serve his country in Congress, and at foreign courts, he was left in the charge of his excellent mother, Mrs. Abigail Adams, of whom her husband writes under date of May 22d, 1776, and says:—"Among all the disappointments and perplexities which have fallen to my share in life, nothing has contributed so much to support my mind as the choice blessing of a wife, whose capacity enabled her to comprehend, and whose pure virtue obliged her to approve the views of her husband." It was to the care of such a mother that he, whom the nation now mourns, was committed—who sowed the first seeds in his tender mind of erudition, patriotism, morality and religion. Nor did she end here. When in the eleventh year of his age he accompanied his father to the depraved courts of Europe, she followed him with her written advice, and directions for his conduct, which formed the basis of those pure morals, for which he was ever esteemed—those high patriotic views, and the cultivation of his brilliant gigantic mind, which rendered him the ornament and pride of his nation. We would not insinuate that female influence always tends towards such happy results, or to so pure a standard of morals. We are aware that it is often distorted to less worthy purposes, and has justly given rise to the oft-repeated adage that "one low, artful female is more capable of disseminating vicious principles than half a dozen men." And why? Because their imaginations are more prolific. Be this as it may, we have no intention of describing perverted talents; but merely to show in what manner female influence may be brought to bear upon the advancement of good, and the happiness of others. And how varied and vast is the amount of good that flows through the different channels of the inventive powers of the female mind? Look at the numerous benevolent operations of the present day, and say has woman had no hand in all this. It has been said, and may be said again, that "all that the ladies give comes out of the gentlemen's pockets." We

will in justice allow the gentlemen all due credit for indulgence, and kind forbearance in this respect; but still we shall insist that as a general thing, the fertile mind of women, with the labor of her hands, supersedes the necessity of presenting very heavy checks at these saving banks.

Benevolent societies are formed, and the avails of personal manual labor judiciously managed, are brought forward to meet those necessities cases, where the *liberal* man would have to draw upon his *pockets* in earnest. The great Dr. Adam Clark, in speaking of some popular benevolent enterprise, has made, to woman's praise, the nice calculation that in such a cause "one woman was worth seven men and a half." But as a check upon any vanity we may feel from such a high encomium, we have also heard from the liberal and disengaged remark made upon female benevolent societies, that "curiosity, and the propensity to loquacity of the female tongue render these gatherings a school of scandal and gossip!! Tell it not in Gath! Publish it not in the streets of Dorchester! 'TIS SLANDER! We plead *now* *outcry*, and believe we could produce *proof positive* to constitute the charge a libel upon the character and motives of the worthy ladies of such societies generally.

Nearly two years have been borne away by the rapid flight of time since I became a sort of an appendage to this present Benevolent Society. And it has been with a respect bordering on admiration that I have looked upon their patient perseverance in the labor of love in which they have been engaged. Prompted by no sinister motives, the *most*, if not all, having a requisite demand upon their time, either for themselves or families of a domestic kind. Impelled by a sense of duty, and the promptings of their own generous hearts, three hours once in two weeks they are as assiduously engaged in labor, as if for personal remuneration, to procure the means of doing good to others, and thus fulfilling the Divine Master's command "to feed the hungry and clothe the naked." No exhilarating cup of tea with its agreeable accompaniments have incited them to meet, with an ostensible apology of being useful. And while their hands have been busily employed in works of mercy, their minds have been edified by the reading of the sacred Scriptures, or innocently amused with quiet conversation or hearing read fugitive moral pieces. I could have wished it had been convenient to have adopted a course of reading. But the frequent interruptions in preparing the work, rendered it incommutable. The time has now nearly expired when our mission in this place will be ended, and the relation I sustain in this society be dissolved. Your personal friendship has been highly appreciated, and as our acquaintance became established you have swined about my heart with endearing affection, and my interest has blended with yours. And to whatever place in the order of Providence we are sent the reminiscences of the two years spent with you, will afford us the pleasing contemplation that it has been like an oasis in the desert, where the weary traveller has been refreshed. I would you, dear friends, to persevere in the works of mercy.

It is not often that woman is placed in a conspicuous station where she can achieve great and brilliant deeds, and gain a popular celebrity by astonishing the world with superior talents. But the real benefit which will accrue to mankind will be far greater by the gentle, unostentatious influence scattered abroad through individuals, or the combined efforts of a society like this, whose aim is to bind up the broken-hearted, comfort the afflicted, assist the poor and unfortunate, and by performing those acts of beneficence within their reach, if no more than administering a piece of bread, or a cup of cold water to the need sons and daughters of earth. There is a luxury in doing good which the selfish never know, for while we are making others happy through our benevolence, a sweet, calm, self-approving influence pervades our own bosoms and makes us feel that it is "more blessed to give than to receive."

We little know how light a thing may dry the tears of woe;

The pitiless sight, the one kind word with which we all part,  
May take the sting from poverty, or heal a broken heart."

There is an ALL-SEEING EYE which looks down upon the hearts of the children of men, and the reward of true benevolence is with HIM who cannot err. Though we may for awhile it may not be forever. Earth is beautiful, but changing and fading, and in it are many sorrows, and it is worse than folly to place our highest affections upon things evanescent and subject to decay.

Far beyond the reach of tears and grief lies the Christian's home. No storms of disappointment, or the cold chilling blasts of adversity will sweep over that brighter land. The countenance of the Most High and Holy, will fill all the boundless regions of eternity, with light, glory, and everlasting life.

"Give joy or grief, give ease or pain,  
Take life or friends away,  
But let me find them all again  
In that eternal day."

## CHILDREN.

THE SLEIGH RIDE:  
OR TWO WAYS OF TELLING A STORY.

Young people commit more faults from thoughtlessness, than from intent to do wrong; and want of reflection leads children astray much oftener than want of principle. Indifference to the feelings of the aged, a proneness to make light of peculiarities, are, however, occasionally indulged by the young—and, in the excitement of the momentary gratification which such merriment may produce, all thought of the wrong and all sense of the right, are equally forgotten. The proverb of the wisest man saith, "The glory of young men is their strength; and the beauty of old men is the grey head."

The strength of the young should protect and defend the beauty of the old. The hoary head should ever be respected, whatever may be the outward condition of its possessor; and neither sport nor ridicule should be thrown upon him whose enfeebled strength scarce suffices to bear the weight of the many years with which time has burdened him.

\* \* \* \*

Years have passed by—the lads are men, though some have found an early grave, "many boy," is "in the deep bosom of the ocean buried."

They who survive, should this story meet their eye, will easily recall its scenes, and throw their memories back to the "School House in Federal Street," and to their old friend and well-wisher,

## SKETCHES.

## FOUNDER OF THE ROTHSCHILD FAMILY.

about the stove, and in high merriment, as they chatted about the fun and frolic of their excursion. He stopped awhile and listened, and in answer to some inquiries which he made about the matter, one of the lads, a fine, frank, and manly boy, whose heart was in the right place, though his love of sport sometimes led him astray, volunteered to give a narrative of their trip and its various incidents. As he drew near the end of his story, he exclaimed, "O, sir, there was one little circumstance which I had almost forgotten to tell you. Toward the latter part of the afternoon, as we were returning home, we saw, at some distance ahead of us, a queer looking affair in the road. We could not exactly make out what it was. It seemed to be a sort of half-and-half monstrosity. As we approached it, it proved to be a rusty old sleigh, fastened behind a covered wagon, proceeding at a very slow rate, and taking up the whole road. Finding that the owner was not disposed to turn out, we determined upon a volley of snow balls and a good hurrah. These we gave with a relish, and they produced the right effect, and a little more, for the crazy machine turned out into the deep snow by the side of the road, and the skinny old pony started on a full trot. As we passed, some one who had the whip gave the old jilt of a horse a good crack, which made him run faster than he ever did before, I'll warrant. And so, with another volley of snow balls, pitched into the front of the wagon, and three times three cheers, we rushed by. With that an old fellow in the wagon, who was buried up under an old hat, and beneath a rusty cloak, and who had dropped the reins, bawled out, "Why do you frighten my horse?" "Why don't you turn out?" says the driver. So we gave him three rousing cheers more; his horse was frightened again, and ran up against a loaded team, and, I believe, almost capsized the old creature—and we left him."

"Well, boys," replied the instructor, "that is quite an incident. But take your seats, and after our morning service is ended, I will take my turn and tell you a story, and all about a sleigh-ride, too."

Having finished the reading of a chapter in the Bible, and after all had joined in the Lord's prayer, he commenced as follows:—

"Yesterday afternoon, a very venerable and respectable old man, and a clergyman by profession, was on his way from Boston to Salem, to pass the residue of the winter at the house of his son. That he might be prepared for journeying, as he proposed to do in the spring, he took with him his light wagon, and for the winter his sleigh which he fastened behind the wagon. He was, just as I have told you, very old and infirm; his temples were covered with thinned locks, which the frosts of eighty years had whitened; his sight and hearing too, were somewhat blunted by age, as yours will be should you live to be as old. He was proceeding very slowly and quietly, for his horse was old and feeble, like his owner. His thoughts reverted to the scenes of his youth; when he had rechristened his life in fighting for the liberties of his country; to the scenes of his manhood, when he had preached the gospel of his Divine Master to the heathen of the remote wilderness; and to the scenes of riper years, when the hard hand of penury had laid heavily upon him. While thus occupied, almost forgetting himself in the multitude of his thoughts, he was suddenly disturbed, and even terrified, by loud hurrahs from behind, and by a furious pelting and clattering of balls of snow and ice upon the top of his wagon. In his trepidation he dropped his reins, and as his aged and feeble hands were quite benumbed with cold, he found it impossible to gather them up, and his horse began to run away.

In the midst of the old man's trouble there rushed by him, with loud shouts, a large party of boys, in a sleigh drawn by six horses.—"Turn out, turn out, old fellow,"—"What will you take for your pony, old daddy?"—"Go it frozen nose, what's the price of oats?" were the various cries that met his ear.

"We little know how light a thing may dry the tears of woe;

The pitiless sight, the one kind word with which we all part,  
May take the sting from poverty, or heal a broken heart."

There is an ALL-SEEING EYE which looks down upon the hearts of the children of men, and the reward of true benevolence is with HIM who cannot err. Though we may for awhile it may not be forever. Earth is beautiful, but changing and fading, and in it are many sorrows, and it is worse than folly to place our highest affections upon things evanescent and subject to decay.

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## LIBERAL.

Let it be remembered that the patriarch Abraham gave one-tenth of all his possessions to religious uses, and so did Jacob, and other Old Testament worthies. And it is worthy of notice that the Jews, who as a nation gave more to religious purposes than any other people, were, at the period of which we write, arrived at maturity. The lady was, we believe, the only one of the whole family that had ever made a profession of the religion of Jesus, and she gave bright and convincing evidence of her sincerity in her daily walk and conversation before the world and at the family altar, which daily witnessed her prayers and supplications for the salvation of her husband and children for more than twenty years. How strong must have been her faith in the divine promises to have sustained

her and enabled her to persevere, for the period of twenty long and apparently fruitless years! But the fervent and effectual prayer of the righteous will ultimately prevail. It was, I think, in the winter of 1845, that a revival of religion occurred in the neighborhood where this family resided, and the young and old, the rich and poor, all seemed to share alike in the blessings of salvation which were at that time poured upon the people. But like fire in the stubble, where now and then a sturdy oak rises aloft and seems to defy the ravages of the devouring element, so it was with now and then a sturdy sinner, who refused to surrender to the Holy Spirit's influence. Among those converted were two of the children of this pious mother. But still her aged husband was as yet a stranger to God, and without hope in the world. How chilling the thought of the awful condition of an old man whose head is bleached by the frosts of seventy winters, and who stands tottering, as it were, on the very verge of the grave, and at the same time careless and unconcerned about his future existence! Such was the condition of this old man. As yet he had not been to church for more than twenty years, as yet he refused to listen to the admonitions and warnings of his Christian friends to flee from the wrath to come.

The winter passed away, the Spirit of God seemed to be withdrawn, and still he was hastening on in the broad way to eternal death. In the spring following, however, there was an awakening in the adjoining neighborhood, which seemed to afford one more ray of hope that the Holy Spirit had not yet passed wholly by. Accordingly the old gentleman was once more strongly appealed to both by his family and friends, and by even those who were themselves unprepared to meet God, who urged this aged man to begin to make some preparation for death; at last he was persuaded to attend church. He went, and there he was brought to see his lost and ruined condition as a sinner; his hard heart was melted, and floods of tears betokened the deep anguish of his soul within. He continued in deep distress of mind for several days, when, although he came at the eleventh hour the Lord in infinite mercy spoke peace to his soul, and enabled him to find joy in believing. How shall we express the joy of his aged companion at this answer to her many prayers! He continued to rejoice in his dear Redeemer. His heart was perfectly subdued by the love of God, and at the very mention of Jesus he would burst into a flood of tears.

Agred reader! if you are still a stranger to God and without hope in the world, I entreat you to fly to Christ, and like him you may yet find joy and peace in believing. It is true such conduct is not always to be expected, but this his conduct was the result of his own efforts; he had been brought up in the ways of the world, and his heart had been corrupted by the influence of evil; but this is traditional. We can only vouch for the truth as far as the immediate undiminished return of the whole property as soon as claimed. The effects of this honorable conduct can be traced to this day in the whole financial world.

The prince was not of that easy nature to be satisfied with mere expressions of gratitude. He spread the tale—which, regarded as an utter contradiction to the imagined characteristic usages of the Jews, appeared far more extraordinary than it really was—over all the courts of Germany. From them it spread to other kingdoms; the Jew found himself suddenly withdrawn from obscurity, and all his talents for finical enterprise—the extent of which, perhaps, he had been ignorant himself till the hour found the man—called into play. Not only did he amass such wealth himself as perhaps sometimes to cause a smile at the treasures which had seemed of such moment to their owner but his family, ennobled, accomplished, princely in their establishments and position, may be found scattered in almost every European court, and acknowledged as the great nobility of the world.

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